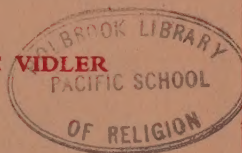


THE FRONTIER

A CHRISTIAN COMMENTARY ON THE COMMON LIFE

EDITED BY
PHILIP MAIRET AND ALEC VIDLER



AUGUST 1952

Vol. III No. 8

MEDICAL SITUATION
IN EAST GERMANY

•
EVANGELISM OF
RELIGIOUS NEUTRALITY

•
MODERN POETRY AND
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THE FRONTIER

A CHRISTIAN COMMENTARY ON THE
COMMON LIFE

Vol. III. No. 8.

AUGUST 1952

Monthly Letter

THE peace treaties with Western Germany which, as we noted in our last Letter, so suddenly raised the political temperature in Central Europe, have not—at the time of writing—been followed by a serious storm. There have been ominous rumblings of retaliatory measures by the offended Communists, but the application of these has been fumbling and indecisive. Some steps taken to seal up the East-West border have been retraced, and it is likely enough that the Russians have been in some uncertainty how to proceed. Thus the German Churches, for whose apprehensions we feel a special concern, do not know just what they will have to face. There is, of course, the possibility that Eastern Germany will counter-arm by imposing conscription. The Communists know they could not trust an Eastern Germany army, but they are more than likely to militarize the Free German Youth Movement and the schools, and it is said to be a burning question among Christian youth whether they should raise conscientious objection. The Evangelical Church is being urged by some of its members to make this the line of ultimate and open resistance. But if this were proclaimed as a matter of Christian obedience it would have to be applied also in West Germany, where a good many of the Evangelical

leaders refuse to oppose Western re-armament in principle. It would be surprising indeed if the German churches took up a pacifist attitude; but the fact that this is debated among them may be affecting the Communist treatment of a Church which is the one German institution still remaining whole. In spirit it is hostile to Communism, but its political neutrality and its sporadic opposition to the West German leader's policy have sometimes gratified the Communists. And behind their recently lenient attitude towards the Eastern Evangelicals there is also a new development of considerable importance.

A Reversal of Policy

The Communist Party's policy has been changeable in East German Church affairs as in most things. A considerable relaxation of measures against the Evangelical Church started about a year ago, after a phase of intensified controls intended to discourage everything Christian. The previous Christmas (1950) had, for instance, been the occasion of a systematic attack; the public schools and other institutions had been made to celebrate Stalin's birthday on Christmas day, with revivals of seasonal pagan festivity, all Christian hymns, homilies or Biblical references being prohibited. By the next Christmas (1951) this policy was reversed. Teachers who proposed to follow the latest precedent were told to respect the religious heritage of the German people as a great cultural value, and to use all the appropriate hymns, prayers and Bible readings. The new policy was pursued in other ways. Theological learning had been discouraged by the imposition of controls and tests for higher education that in effect debarred Christians, and it was now facilitated: students intending to specialize in theology were no longer disqualified by having a political examination attached to matriculation. Theological faculties were allowed to exchange books and professors with colleges in West Germany, which would previously have been a crime against the State.

A Modification of Communist Dogma

Was this sudden change meant to encourage the Evangelical Christians in their neutrality towards the West and their non-co-operation in Western defence; or was there also a deeper reason? A correspondent calls our attention to its probable connection with a pronouncement of Stalin's made about the same time—i.e., the Generalissimo's famous article on the science of language, which made a significant alteration in the Communist doctrine of culture. Hitherto this had been based on the Marxian dogma that cultural ideas, morality and conscience itself, all depend upon man's social existence—at bottom, on his place in the economic system. Elaborating this doctrine in detail had long been a favourite occupation of the most orthodox, not to say servile, Marxist writers, and some of them carried it so far as to try to produce a Marxist version of the science of language. Stalin suddenly issued his authoritative interdiction. He announced that language and culture could be independent of the economic basis of a society, irrespective of class, developing from prehistoric beginnings right on to the classless society of the future. They might even have economic effects. This was a doctrinal bombshell, for it meant that there were factors in life, those of language and culture, which need not evolve on the revolutionary, dialectical pattern.

The article was certainly not intended to make a fundamental change in Soviet ideology by giving to the *word* a metaphysical supremacy (which in truth it would imply). The intention was strategic, and is not so difficult to divine. The Soviet empire has had trouble enough trying to break the old Moslem and other cultural patterns of peoples in its Eastern provinces, and the overrunning of Eastern Europe has raised another crop of such problems. Above all, it has found after thirty-five years that the faith and morale of the Orthodox Church still obstinately survive in the very heart of the atheist metropolis. Stalin's interdict could serve two

purposes. It could be quoted to justify the supremacy of the Russian language (which is being imposed in the eastern provinces despite professions to the contrary) or in the European sectors it could excuse a little publishing of Christian "ideology" if it kept well within the political line.

The Meissen Manifesto

This might well explain a development seen last year, at a conference of the East Christian Democratic Union at Meissen. This political party issued a manifesto containing twenty-two theses, much of it in audacious contradiction of Communist teaching; it claims, for instance, scientific-historical authority for the Biblical records and asserts that the only society which ever achieved a full expression of communism was that which the Jesuits created in Paraguay in the seventeenth century. From these and similar premises, however, wildly heterodox to a communist, the Theses draw quite orthodox Communist political conclusions. The Christian Democrat is to support the full Party line against imperialism, capitalism and the building-up of the People's Democracy.

This Democratic Union seems to be led by individuals of Roman Catholic education, and supported by persons with political rather than church interests. Less than one in a hundred Evangelical pastors have expressed approval and at least some regard the theses as satanic in tendency, as offering the churches an apparently reasonable ideology by which they can save their lives at the cost of blind political servility.

The Ideological Persecution

The alleged connection between these things and Stalin's *ex cathedra* pronouncement probably exists, fantastic as it may seem to most of us. As strategy they would seem more likely to succeed in Germany if they were seconded by an abatement of anti-religious propaganda elsewhere, but there

are actually signs of this being intensified in parts of Eastern Europe as well as in Russia, where it is directed especially towards youth. The State Publishing House for Cultural Educational Literature, and the youth organs *Komsomol Pravda* and the *Young Bolshevik* have, for instance, lately produced bitterly contemptuous attacks upon religion, with recommendations of new books of the same tendency suitable for Soviet teachers. The only change of tone, which is but slight, is that some of these diatribes give a parenthetical and grudging approval to "peace priests" for their support of the Soviet-sponsored world-peace movement. These are referred to with patronizing tolerance as citizens who are perhaps doing as well as can be expected of them in their state of benighted superstition. In Poland and Hungary, however, they have been berated for slackness, exhorted to greater zeal and generally reminded of their merely probationary status, by Communist party broadcasters and writers; while elsewhere (notably in Hungary) youth are warned against what seems to be an unwelcome by-product of the peace campaign, partly promoted by the religious sects—namely *pacifism*, which is denounced as "imperialist propaganda, equal to high treason". Soviet peace is to be worked and fought for.

The Zagorsk Conference

A prolonged perusal of contemporary Soviet literature in the light of what we can see happening in Eastern Europe arouses painful reflections. We read, for example, of the Ecclesiastical Peace Conference that was held in May at Zagorsk Monastery near Moscow, that its object was to mobilize Christian opinion in the U.S.S.R. and abroad in support of the *Soviet* peace policy; and that this was attended by clergy from Holland, Austria, Denmark and Bulgaria; addressed by the Metropolitan Nikolai in a speech denouncing the imperialist "warmongers", "germ warfare", etc., delivered against the usual backcloth portrait of Stalin in martial attire. We know what we think and feel

when events like this are reported. But we are certainly wrong if we assume that the hundreds of churchmen in the East who take part in such demonstrations do so merely in a time-serving spirit, or that they are wholly without political intelligence. And do we stop to consider what are their feelings when they read about the new ecumenical ardour and the international meetings of the Western churches, their World-Council pronouncements on Korea, European unity and so forth? In their more private discourse among themselves, do the Orthodox Russians justify the co-operation they give to their violently aggressive government by adducing much the same Christian traditions and quoting the same texts that we hear in Christian pronouncements on our own side? The acute discomfort there is in such reflections does not excuse us from pursuing them to the end.

A Disqualification for Communism

Assured as we are that we have freer access to the truth, we have the greater duty to try to see their problem as they do, and to realize that on both sides we are constrained by loyalties that are fate-appointed. Christians in Russia live under pressures we can hardly imagine; yet when we compare their acquiescence with what Communist literature says about it, there is evidently something in them that their despotic government cannot command. It can obtain much conformity with its policy for it has power over the lives and liberties of those whom they love, but only imperfectly if at all can it mobilize their hatred. What is most sad and wearisome in the output of the Soviet scribes is the monotonous insistence on the duty of hatred—a hatred supposed to be based on a compassion for the poor, with which however it has lost all connection and become a conventional appeal for resentment as if that were the paramount civic virtue. The irritation displayed towards Christians, even when they go through nearly all the motions of assent, betrays their lack of this requirement, as we should expect of people who still, in their hearts, worship the God of love.

That is the one drop of comfort we can distil from a course of reading of the Soviet press. We would not advise anyone to expose himself without good and sufficient reason to these emanations of resentment: they can so easily provoke one to an opposition infected by the same spirit. Those whose duties may oblige them to study communist propaganda no doubt get hardened to it: and they may sometimes find consolation in the thought that a system of government that relies upon such formalized and factious mental aggression must be suffering from a weakness in its human foundations, and is not as formidable as it appears. Hostile propaganda will only get the Western nations down if, through fears excited by it, they fashion their own policies too exclusively upon anti-communist defence and too little on positive counter-measures. This is often said, but not so easy to act upon. Effective counter-action lies, for instance, in cultivating the social factors with which a totalitarian system is always in conflict—the rural community, the family, and freedom of thought, discussion and worship. These, which communists explicitly attack, are on our side wilting rather from neglect and abuse: and their restoration to dignity and health requires action that promises no short-term political profits. It demands a faithfulness of thought and work, in every profession and occupation, of the kind that is generated, in its purest form, only in the Christian Communities.

INTERIM

Dr. Hewlett Johnson

The outcry aroused by the propaganda of the Dean of Canterbury after his return from a visit to China came to a wonderfully English ending. The Prime Minister said, in effect, that an attempt to restrain Dr. Johnson by any process of law would invest his views with an importance they did not deserve; the Archbishop of Canterbury spoke well of the Dean's intentions but poorly of his intelligence and

advised the Press to avoid reference to his eccentric activities ; and what was apparently the attitude of the typical British Democrat was expressed in a letter to *The Times* by Mr. Oliver Tomkins, Associate General Secretary of the World Council of Churches, saying that such inconveniences were the price we must pay for the priceless boon of free speech, though like most prices to-day it did seem to be going up.

* * * *

The very large liberties which were assured to ecclesiastical offices by the "Anglican compromise" are rightly felt to be a factor of importance in our heritage of freedom. In our own country and in the present case, there is nothing to fear from them, so long as the ludicrous "evidences" collected by the Dean for his latest accusations are faithfully dealt with, as they assuredly will be. On the contrary : just as the existence of one comic Communist in the House of Commons in the 1930's helped to inoculate British Labour against the infection he so innocently carried, the Dean's influence is probably prophylactic in this grimmer stage of the world-epidemic. What is serious is the harm that has been done to other peoples abroad by a grave misuse of the moral prestige attaching to a high Church office. For this reason, the case does raise a grave issue for settlement within the Anglican communion.

* * * *

The Dibelius Declaration

At a lecture he gave in Leipzig on May 25th, Bishop Dibelius of the German Evangelical Church was concerned with the immediate anxieties of German Christians. Before his audience (The Main Conference of the Evangelical Bund) he laid down four principles on the basis of Luther's writings, which we translate as follows from the official *Das Berliner Sonntagsblatt : Die Kirche* :—

" 1. The Christian should obey the 'Obrigkeit' ¹, regardless of whether he recognizes it inwardly or not.

" 2. He who rejects every service with weapons for the sake of his conscience may reckon that the Church will take his part, although the Church does not share this view.

¹ Luther's translation of *exousia* (authority) in Rom. xiii—also in Matt. viii. 9 ; Luke xii. 11 ; 1 Cor. xv. 24, but not elsewhere.—Ed.

" 3. The Christian should not concern himself with possible conflicts into which he might sometime fall, but should prove his faith as the hour requires.

" 4. If the Christian is certain that his 'Obrigkeit' is beginning an unjust war, he should obey God more than man."

The Bishop added that he could not conceive how a war of Germans against Germans could ever be a just war. The whole statement was widely noticed in Germany because of the situation that our present Monthly Letter describes, wherein many Evangelical Germans feel that they should refuse to bear arms.

* * * *

Frontier Luncheons

The last series of Frontier Luncheons was held in Queen Mary Hall ; the change of place was an experiment which does not seem to have been justified, since in spite of the lower price of the tickets the numbers attending were rather less than in the previous year. It has therefore been decided during the coming autumn and winter to return for some of the Luncheons to the Royal Empire Society and to hold others in the Crypt of St. Martin-in-the-Fields which has kindly been offered for the purpose.

On Friday, September 19th, at 12.45 p.m., there will be a Luncheon at The Royal Empire Society when Bishop Lesslie Newbigin will speak on "Church and Society in South India". A great deal has been heard in England about the ecclesiastical aspects of the Church in South India, but very little about the social and political conditions in which it is having to do its work. No one is better qualified than Bishop Newbigin, the author of *A South India Diary*, to describe the kind of society in which the Christians of South India are having to bear their witness to Christ. Tickets (price 5s.) for the Luncheon on September 19th can be obtained from the Christian Frontier, 8 The Cloisters, Windsor Castle.

On Thursday, December 11th, there will be another Luncheon in the Crypt of St. Martin's, when Professor Michael Polanyi, F.R.S., will speak about "Religion and Science". Further details about this will be announced in due course.

THE MEDICAL SITUATION IN EAST GERMANY

IT has never been easy for men and women working in the professions inside and outside Soviet territory to keep in contact, and this privation has been severely felt by the medical practitioners of Eastern Germany since it became a Russian Zone. It will certainly be intensified by the stringent measures taken by the East German Government since May 26, for until that date the frontier between the two sections of Germany was by no means completely impermeable. German doctors from East Germany could, upon occasion, visit professional and other friends working in the Western zones or visiting Germany from other countries. It is not long since the present writer, on a visit to Germany, was privileged to meet two Christian doctors who had but lately been practising the same profession on the other side. At the request of the editors of the *Frontier* he has put together such reliable observations as he feels enabled to make after this friendly comparison of notes. To do so will give some idea of the conditions under which medicine is being practiced in the East of Germany; also of the need for British Christians to keep an active interest in those behind the iron curtain, praying for them and still, whenever possible, keeping in contact.

There is a serious shortage of medical practitioners in East Germany, many of the hospitals and clinics having less than half the normal staff. General practitioners also are much depleted in numbers. The result of this shortage is that all the doctors are grossly overworked, they are working a seven-day week and the average day's work finishes at 11 p.m. University centres are the only exception, these being fully staffed. The concern of the Communists over this shortage is expressed in the fact that the doctors enjoy certain privileges not granted to other members of the community. In this way the Communists hope to dis-

courage any further serious leakage of doctors to Western Germany via Berlin. On the other hand, Western Germany has too many doctors and young men find it difficult to obtain posts.

Another serious problem for medicine in East Germany is the lack of modern drugs. The majority of the doctors apparently have no penicillin, streptomycin nor any of the other modern anti-biotics. They have sulphanilamide but this is of poor quality and is the only sulpha drug available to them. The University centres have penicillin and a better supply of drugs in general to aid in research and teaching. Rickets is an increasing problem amongst the children due to the poor diet. Vitamin pills are issued for the children but have been proved so inferior as to be useless.

The standard of nursing is deteriorating in many areas. This is accounted for by the fact that political loyalty is placed before nursing skill and medical knowledge. In some hospitals, relatively ignorant girls who are loyal members of the party can be appointed ward sisters in a short space of time and with very inadequate medical training. An example was given of student nurses receiving eight hours' political training to each hour of medical training. The doctors in the clinics and hospitals are obliged to attend political training lectures during working hours and they must also join the Trade Union Organization.

The majority of the doctors have no access to Western medical literature. In the University centres selected articles are abstracted from Western journals and are available to doctors and students. Doctors in the East Sector of Berlin are able, under present conditions, to enter West Berlin and consult the journals in the free libraries there, but this is impossible for those who live further out in the Eastern Zone. These conditions make it very difficult for a doctor to keep pace with certain aspects of his work.

It would seem that the Communists make a deliberate attempt to destroy the personal relationship between doctor and patient. In the State clinics (Polyclinics), attendances

are so organized that a patient seldom sees the same doctor twice.

A general increase in psychosomatic illness and psychiatric disorders was reported by these doctors. The people live under great strain and in a state of fear. Workers in industry are often pushed beyond their capacity and are closely supervised during working hours. Conflict of loyalties can become very intense in the attempt to avoid clashes with the authorities. Psychic causation of neurosis is not recognized by the Communists and doctors often have to invent a physical diagnosis to enable them to detain the patient in hospital and so protect him from more serious illness or the loss of his employment. There are very few psychotherapists in East Germany and the doctors are finding the problem of the treatment of neuroses very perplexing.

The diet of the people is poor and this is seriously affecting the health of the children. The increase in rickets has already been mentioned but general illness due to malnutrition is greatly increasing amongst the children. The best butter is sent to Russia and both butter and milk issued to the German people are of poor quality, often stale and containing foreign material.

Doctors, especially the active Christians among them, are perplexed and deeply concerned by the problems which their patients present day by day. These problems make heavy demands upon their spiritual resources and as Christian men and women they feel an urgent need to find a spiritual answer to the difficulties which both they and their patients are experiencing. They are also anxious to learn what contribution modern psychiatry can offer to the increasing proportion of neurotic and psychosomatic disorders.

These doctors were keenly interested in medical developments in the Western world. When they heard an account of the new medical situation in England under the National Health Service, they were surprised to hear of the relative freedom that doctors in this country enjoy within the frame-

work of a State medical service. Their imagination of the position here was clearly coloured by their own experience of Communist administration, and little reliable information seems to have filtered through to them. They were also impressed and encouraged by what they were told of the trend in England towards closer co-operation between the doctor and the Church through the work of the Churches Council of Healing. One gathered that no organization of this type exists in Germany and they showed great interest in both the possibilities and difficulties of such co-operation.

It was very moving to experience the gratitude of these doctors for an opportunity to renew contact with Western ideas. They were eager to hear more of modern developments in medicine, especially where these are most relevant to their own immediate problems in the sphere of psychosomatic medicine and psychiatry, though all too well aware that psychiatry and medicine alone, valuable though their contributions are, can never offer an adequate answer to the spiritual dangers of Communism as expressed in medical practice. The most impressive aspect of our conversations was the obvious spiritual strength which these men drew from the discussion and interchange of sincere Christian experience. Such experience becomes dynamic in a setting of this kind and reveals clearly the supernatural power that it has to lift the human spirit above circumstances and effectively to counter materialistic ideologies.

It seems doubtful whether German Christian doctors will continue to be able to make even such few contacts with those of the West as the chinks in the iron curtain have made possible up till now. There may well be a period of still more harsh separation. Whatever happens, however, there can be no doubt that the overworked and poorly equipped medical workers of the Eastern Zone will continue their unequal struggle with worsening health conditions with the devotion inspired by their faith. May they be encouraged and sustained by the prayerful interest and support of the Church in England!

THE EVANGELISM OF RELIGIOUS NEUTRALITY

IN 1616 Sir Thomas Roe, first ambassador to the Moghal court, asked the East India Company to send him a successor to his chaplain, John Hall, who had just died; "for" he said, "I cannot live the life of an atheist." In 1947 Earl Mountbatten, last Viceroy, at the official dinner to mark the transfer of power, invited the Rt. Rev. A. N. Mukerji, Bishop of Delhi, to say grace.

Between these two events lie 333 years of Christian influence. But though chaplains were regularly sent out from 1614, it was not until 1833 that missionaries were admitted to the company's territories, and chaplains provided for non-Anglicans, "with the intention of providing religious instruction for those who were to govern India." But it was also stated: "The Government would neither establish nor promote in India anything which was intolerant or unfair to other religions." Government thus scrupulously refused to use its official position to make converts, but equally scrupulously maintained facilities for the pastoral care of its own Christian servants. Churches and cemeteries were maintained at the headquarters of civil and military districts and British and Indian government servants had equal rights. Once I buried, in adjacent graves, an English officer and an Indian "enrolled follower", a cook; both had full military funerals.

While these churches were primarily for government servants, of whom the majority were British, they were open to all, and it was rare to find a congregation without Indian non-official members, or a Church Committee of an "English" church without an Indian representative.

Chaplains served several stations, and could not always provide Sunday services for each. If the station had a church, some layman would invariably read Evensong; if

there was a missionary clergyman, British or Indian, he would provide celebrations of the Holy Communion. In stations without churches the situation varied. But the average Englishman does not like holding services in improvised chapels in private houses, clubs or messes ; it savours too much of religious exhibitionism !

The Indian Christian, however, has no such inhibitions ; he always found a room and ran a service. Whenever I was on tour I would take a vernacular service for them, and those who knew English came to the English services as well. In one small station were sixteen Christians, three British and thirteen Indian, with no common language, and of several denominations. Indians from the south knew English but not Urdu ; those from the north, Urdu but not English. It was Christmas, and we had our services in a side ward of the small military hospital, an English evensong with Christmas hymns sung by each in his own language, and a Communion service in Urdu, with myself announcing each section by its English title, so that those ignorant of Urdu or of the Anglican form could keep their place. (It might be appropriate to record that the Episcopal Synod had resolved that non-Anglican communicants without the regular ministrations of their own clergy were to be admitted to Anglican celebrations. Many Free Church members in consequence came most regularly, and were a source of great strength to the local church life.)

But sometimes our own people did make their own arrangements ; in one place they equipped a room at their own expense ; in another the C.O. of an Indian battalion ran a service each Sunday in his house ; in another a member of the I.C.S. always took a Sunday evening service for the staff of a Zenana Mission hospital in their prayer room. But in general, our own people overseas were not really happy worshipping outside a church unless there was a chaplain to take the service ; then they would turn up in good numbers, knowing that if they did not go then, they could not go next week instead.

What was the evangelistic impact of all this? In trying to assess this, certain facts must be borne in mind. In many places, government servants had themselves asked a missionary society to open up work, sometime last century, and successive generations of civil and military officers gave, in varying degrees, their personal support to the work of the local mission.

But at the same time, the army officer, or civilian in the I.C.S. and Indian Police, could not himself engage in direct missionary work, though he had the same right to proclaim his faith at a public meeting as had a Hindu or Muslim officer. I am quite sure that the prohibition was necessary, and fundamentally sound. A government of foreigners with an alien religion ruling 350 or more millions of non-Christians *must* preserve religious neutrality—for the sake of Christ. To give preferential treatment to your co-religionists would be unjust; and for Christians to do so would identify the faith with foreign rule, and when the inevitable rising occurred native as well as European Christians would suffer. What a Christian government can do is to maintain public witness to its own faith, and to ensure that native Christians have protection and legal rights on an equality with other religions. In other words, it can open up the way for the missionary society as an evangelistic force independent of Government. By doing so it will help to create a Christian public opinion which can criticize government action on Christian principles which both hold in common, and thereby establish the position that Christianity and British rule are not identical. At the same time, the missionary society or native church can create a public opinion which will enable Government to effect reforms with popular consent, or even on popular initiative, which would otherwise have been regarded as a breach of the principle of non-interference, a principle which if left without this counter-balance tends to make any social evil an unassailable vested interest. And much of the social legislation in India was due to Christian influence, even when that influence

was not openly acknowledged. The Kingdom of Heaven, we are told, is like a lump of leaven and if leaven does its work properly it cannot be seen in the finished loaf; but it is there all the same.

Another consequence of religious neutrality in government action is that people are taught a new standard of honour in public life. It was a new thing to find that religion was no passport to official favour, and it killed at once any enthusiasm to join the church for the sake of a pensionable job. And thereby this very neutrality, which some thought of as hostility, simplified the missionary's task by weeding out at least some fraudulent enquirers. I had one man come to me and offer to become a Christian for seven hundred rupees cash and a job to follow. I referred him to the missionary. Needless to say, he never went.¹ A vivid example of the different standards expected occurred in one station where the Deputy Commissioner was a non-Christian. He did his job well and kept a difficult district quiet; but he filled all available posts with his co-religionists, and made £3,000 a year over and above his salary. This was regarded as normal. It was not bribery in our sense of the word. There was no suggestion that his decisions or favours were dishonest; it simply was the custom that a fee changed hands, as a "perquisite of office"—not unlike England in the days of Pepys. When he left, he was succeeded by an Englishman, and the biggest sigh of relief went up from all the anti-British lawyers who would no longer have to pay the customary perquisite when their cases were heard in court. Once again, the Christian acted as leaven. I do not mean that all officials at all levels were impeccable; but they had created such a tradition that they were expected

¹ It will eliminate the personal pronoun, and perhaps strengthen the argument, if I say that the incidents I quote came within my personal knowledge in the course of my ordinary duties. They are not specially selected from a wide field—other chaplains could tell similar stories.

to be, and thereby eased the task of non-Christians who wished to be but found it hard to resist social pressure.

Christians could also influence administration in their personal capacity to ensure that the spirit as well as the letter of the law was obeyed. A provincial governor was, under the 1935 Act, bound by the advice of his ministers, and his signature approving appointments was little more than a formality. He had no constitutional power to alter them. But on one occasion ministers submitted the name of a man whose only qualification was blood relationship to the head of the department concerned. When the cabinet met, the governor told them that though the constitution did not permit him to veto the appointment, it did not prevent him adding to the requisite document his candid opinion of his ministers for making it. The matter was dropped.

The insistence on religious neutrality is a long-term policy; but we have to think in long terms where the Kingdom of God is concerned. It could, of course, at times, clash with immediate local missionary policy. A great deal then depended on official and missionary appreciating each other's responsibilities. One missionary was always trying to get into forbidden territory, reckless of consequences; it meant nothing that the murder or kidnapping of a European by a gang of raiding outlaws might mean a major military operation with the loss of several lives to restore order. When firmly ordered back to district headquarters and forbidden to leave them, the missionary swore that the non-Christian official was actuated solely by his religious prejudices. It was not so. The Deputy Commissioner just could not afford to have some one at large whose irresponsibility might cause his district to flare up overnight. An Englishman would have acted in the same way. In fact, one Englishman used to send word to the local missionary about conditions in the bazaar and request him not to go if there was the possibility of trouble. The missionary obediently stayed at home, not because he was afraid, for he had more than once faced personal danger in the bazaar

when preaching, but because he realized the real difference between getting into trouble because you were a Christian and being murdered because you were British. After all, did not St. Paul himself once stay at home when the non-Christian Asiarchs at Ephesus sent him word that they would be embarrassed by his presence at Demetrius' demonstration?

But even when both sides fully understood each other, and both were practising Christians, clashes of interest occasionally occurred; and in the following incident the long-term policy has, I believe, justified itself. The tribal areas of the Frontier were not subject to direct British administration; Tribal law prevailed, and the jurisdiction of the Political Agent was limited. Only the roads and a few feet on either side ranked as British territory, and his task was to keep the tribes well disposed towards Government and to each other. In this particular case he lived a mile or two inside British India in a cantonment which harboured a mission hospital. This hospital had a big reputation, and the doctor could go alone to places where other Europeans needed a strong escort. The missionaries were also of great assistance to the Political Agent, because they could often use their local knowledge to help him solve his problems. They were in no sense government agents in disguise, or they would never have gained the confidence of the tribesmen; but their many years residence helped to fill in the background; and to know that the real reason a certain clan is giving trouble is because they are having a private feud with their neighbours and are afraid Government are going to favour their enemies, may make all the difference between the Political Agent sending Nabi Bakhsh a stern warning to keep the peace, or just letting it be known that Sher Dil will not get the next government contract, as he had been boasting.

Now it happened that a girl was brought into hospital for some lengthy treatment, and while there asked to be baptized. What was the right thing to do? She was a

tribeswoman, and her relatives demanded her return; the missionaries not unnaturally wanted her baptized. But if the Political Agent refused to allow the relatives to take her back he would appear to be using his official position to effect a conversion, or, as they would have viewed it, to encourage apostasy. This in Islam is punishable with death, and, in that part at least, the punishment would have been exacted if humanly possible. If the girl had been smuggled away, there would have been a magnificent rallying point for all dissatisfaction, and the whole area would have been roused against the government for interfering in their religion—"Islam in danger". In addition, the missionaries would have become suspect for having invoked government aid, and a foreign religion and a foreign government would have been ineradicably linked together in the tribesmen's mind. It would have been a different matter if the girl had slipped of her own accord over the border, and come with the intention of being baptized. She could then have been sent inland to comparative safety by the missionaries, and Government would not have been implicated. And if Government could have taken no steps to recover her for her family, neither could it have helped the church to keep her if her relations had followed her up and persuaded her, peacefully or otherwise, to return. "Gallio cared for none of these things." As in Corinth, so here: they lay outside his official jurisdiction. But the girl had not come of her own accord. She had been brought in to the hospital by her relations who expected to take her home after treatment; nor could the Political Agent plead ignorance of her whereabouts. So she was returned to her family, by his orders, and the church lost a member. The sequel comes some few years later. British control ends; there are no more British Political Agents; the supreme authority is Muslim. But the missionaries stay on, and of their own accord the tribesmen invite them to open up medical work in tribal territory itself, and guarantee their personal safety. And that guarantee is worth more than an army corps, for a

tribesman will give his life to keep his word. Not only this, but Bible teaching would be permitted in the hospital, though not in the villages. And for the last few summers the missionaries have gone to an area where five years ago they would never have been permitted to enter. The long-term policy of religious neutrality justified itself. By the Political Agent refusing to countenance what seemed to the tribesmen an act of injustice, and acting to the immediate disadvantage of his own faith, and by the missionaries accepting that decision, the way was ultimately opened for one of the most important evangelistic advances that area has known.

But if I seem to overstress religious neutrality as a principle of administration, I would remind you of three things:—that it was initiated and carried out by men who invited missionaries to come and do what they felt themselves debarred from doing; they provided for the ministration of the Word and Sacraments to all Christians in Government service; and they afforded the security of ordered government to the growing church. It was not the neutrality of indifference but of conviction and vision. Above all, this country provided the men to make the policy effective, typically English in their reticence and restraint, but witnessing to their Lord in the way they did their work. A provincial governor on tour in my station walked alone to Holy Communion and as unobtrusively departed: another was of so strong a personality and of such influence that the mere news of his return from tour was sufficient to stop forthwith a communal massacre that had broken out in his absence. He was always in his church on Sundays. And then there was a Judge of the High Court, an undemonstrative man who would have found it equally impossible to address a testimony meeting or to miss a Sunday service. He died, and an English lady remarked that he was a fine example of a real English gentleman. A Hindu gently corrected her: "He was more than that, Madam. He was a real Christian."

But it was not only at the top that such men were found. I once revisited a station where I had been ten years before. Three men were still remembered with affection and esteem and were still spoken about by my Indian friends. One was a policeman, known as the Padri Police Sahib, because if there was no English service he went to the Hindustani one, and invariably ran a Sunday school for English children in his house, even when later on he became Inspector General of the province. Another was an Executive Engineer who devoted his spare time to teaching poor boys at a local school handicrafts to help them earn some money. You saw him in church each Sunday. The third was a Deputy Commissioner. When the Jubilee of King George V was celebrated he asked for the official service to be held in the vernacular at the mission church as there was only a handful of British in the station. Not only did he come, but he stayed on to the Holy Communion, and knelt at the Altar rails beside a sweeper, than whom nobody lower in the social scale exists. Time and again you found that the people who counted were those who came to church. Add again the influence of a British community's accepting the ministrations of an Indian clergyman whose hope as a Christian for his country was that the British should depart. For the public witness to the Christian faith borne by government, and the growth of a real Indian church independent of it, softened the acerbities of racial and political strife. And this influence extended beyond the limits of Christians. I once dined with a Hindu member of the Congress party, and amongst the other guests was a senior British civil servant whose official actions were often the target of the congressman's speeches in the Legislative Assembly.

And even if the British as a whole were not as devout as their clergy would have liked, even the others were not without their witness. I recall a British battalion which, like most battalions, came to Parade Services because they had to, sang hymns they liked, listened to the preacher if they thought him interesting, and left the church alone for the

rest of the week. But their rescue work at the time of the Quetta earthquake so impressed a Brahmin (who had only to die to attain Nirvana) that he sent for the chaplain and demanded immediate baptism, because "only the Christian religion could make men behave like that". He died of his injuries and is buried in the common grave with his fellow Christians.

And that brings me back to Bishop Mukerji saying grace at the Viceroy's banquet on Independence Day. The Christian Church is established in both India and Pakistan, not as a foreign importation, but as a vital part of the country's life. Both Dominions accord freedom of worship as part of their constitutions, drawn up without external pressure and by an overwhelming number of non-Christians ; India specifically permits a citizen to change his religion. This is, of course, no guarantee against persecution by social pressure, for no constitution can provide that ; but it does give Christians equality of status before the law. Since partition, Pakistan has made grants to relieve distress amongst Christians caused by the economic upheavals due to the resettling of refugees from India. A Muslim Garrison Engineer expressed regret that a British unit had removed a stained glass window from a church to bring back to their depot in England. "It might have been of great spiritual value to others." The Muslim C.O. of a Pakistani Army unit sent for the local clergyman, himself a Pakistani, and asked if he could provide a religious teacher for the Christians in the unit, to be paid for out of unit funds on the same scale as the Muslim Maulvi : thus reversing the procedure by which, in the old Indian Army with Christian officers, unit funds paid for Hindu and Muslim Pandits and Maulvis. (I have no first-hand knowledge of the position in India.) And the work of Christians during the massacres after partition revealed the strength of the Gospel. A village clergyman in Pakistan was accused locally of anti-Muslim bias for the help he gave to Hindus. When he gave the same help to Muslim refugees from India public opinion

changed. "Now we know that you Christians care for us both alike."

The Church in these two countries is not to be lightly dismissed. It is relatively small, but it counts. And its growth has been in no small measure due to our own people in government service, who so acted as a leaven that we were judged not by Hindu or Muslim but by Christian standards. For the final paradox of religious neutrality is this :—the missionary is, in a sense, paid to profess his faith ; the government servant is not. And the church sent out enough men into government service to make the missionary teaching credible.

L. F. GEDDES.

A FRONTIER COMMONPLACE BOOK

"Man is man through other men."

Proverb of the SHANGANA-TSONGA tribe (of Africa).

"Though we must obey man for God's sake, yet we must never disobey God for man's sake."

JEREMY TAYLOR.

"If within us we find nothing over us we succumb to what is around us."

P. T. FORSYTH.

"Tom Paine with his harsh earnestness, his daring if unlettered mind, his championship of common folk, and his life of self-forgetful adventure seems far nearer in spirit to the Christ whom he denied, than the comfortable gentlemen who, with more dignity and learning but with less of love and sacrifice, wrote tracts under such stimulating titles as *A Layman's Protest against the Profane Blasphemy, false charges, and illiberal Invective of Thomas Paine.*"

C. E. PADWICK.

MODERN POETRY AND THE MODERN MIND

TO say that art cannot lie is an exaggeration, but art is not very good at telling lies. Insincerity and pretension betray themselves in style and in the absence of style, in façade, pastiche and the other symptoms of insecurity and incoherence. The beliefs of perceptive people in any age tend to reveal themselves in all the arts, in a common medium of style. Not only the beliefs of artists, and of those with whom they hope to communicate, are revealed in the style of an age, but much can be discovered about the unconscious presuppositions that lie behind all the activities of a particular society at a particular period in history, because art is made not in the foreground but in the background of consciousness, where those selves lie which we take most for granted.

The style is the man, and "the great poet, in writing himself, writes his time". English art since the Reformation has been primarily literary rather than visual or musical, and in English literature poetry has generally possessed a kind of primacy in initiative, except in the Victorian age, when for a brief period creative energy seemed to flow from poetry into the novel, which became paradoxically more poetic than the most admired verse of the period. This primacy of initiative does not depend upon circulation, or even contemporary reputation. Shakespeare in his own time was generally regarded as inferior to Jonson. He was popular with a small theatre-going public, but never widely read or quoted before the Civil War. His prophetic anticipation of political and social issues in the middle of the seventeenth century was a matter of insight, not of influence. The only protagonist in the struggles of the Civil war who was really soaked in Shakespeare, so far as I know, was Charles the First, that very discriminating critic of the arts who was incapable of translating the lessons of poetry into terms of what we do next in

politics. Milton's anticipation of the future development of English Puritanism was hardly due to his influence. That was felt indeed in the precise and technical matter of verse rhythm. But I do not believe that the Arians and Unitarians of the eighteenth century were steeped in Milton. Rather he sensed their ideas on the way. So Wordsworth was much more like the more discerning Victorians than the men of 1800, but not because the Victorians all read Wordsworth with enjoyment, though some of them did. Coleridge, whose poetic insight long survived his power to create poetry, was able to anticipate developments in thought which were to a limited extent influenced by the effect of his anticipations of Julius Hare, F. D. Maurice, John Sterling, Hort, and others. But influence can hardly be the explanation of his uncanny pre-cognition for instance of the Oxford Movement, whose authors (with the exception of Charles Marriot) read him scantily and with much distrust.

This is my justification for maintaining that if we read contemporary poetry with attention we can foretell the shape of things to come. To do so we must learn to discriminate between genuine poetry and fake, but that is not so difficult to-day as in some other ages, because there is so little public demand for verse that fewer people write (or at least publish it) merely for kudos or to attract attention. The English people have always been much better at seeing through shams in literature than in the visual arts, and on the whole remarkably quick to discover what is good, even when it goes against their preconceptions. The rapid rise of Milton's reputation is a credit to the intellectual honesty of the age of Anne. Wordsworth conquered the bric-à-brac of Victorian England, and Eliot has won the same kind of victory over modern England since 1935, despite his avowed stand for causes which Englishmen do not like. *The Waste Land* in 1922 was either misunderstood or ignored. By 1935 far more people were prepared to recognize the force of that symbol, but the symbol's maker was still ahead of them. The fourth temptation in *Murder in the Cathedral*,

"to do the right deed for the wrong reason," was better understood in 1945. The man who had been mad in *The Family Reunion* was baffling in 1939, and challenging in 1946.

No sensitive reader doubts the reality of spiritual experience behind such poetry as the *Four Quartets*. But many imagine that it is only as it were accidentally connected with the Christian religion. The heart of the experience is common to the Buddha and S. Augustine, to the Bhagavad-Gita and the Imitation of Christ, and will continue after Christianity has passed away into another religion of a more refined kind less cluttered up with relics of the primitive religion of fertility. That is why it seems to me a useful trick of the Holy Ghost, if such an expression may be permitted, to press on after Eliot with such a poet as Anne Ridler, whose fairy tales and mystique of maternity are reminiscent of very ancient fertility religions, and Norman Nicholson, who feels God under the ice, under the earth, in a spirit reminiscent of Celtic and Anglo-Saxon Christianizations of primitive northern nature-religion. In Eliot, in Charles Williams, perhaps in Vernon Watkins, there is some colour for the idea that the Christianity of to day and of the immediate future is going to be a purely spiritual religion for initiates who have crossed the frontier, "for whom safety and danger have a different meaning," who know the secret mystical key to the real meaning of historical symbols. Norman Nicholson and Anne Ridler might suggest an exactly opposite view, that the religion that really matters is always the expression of relationship between men, women, and children and the whole life of a region, past, present, and future, that providence is simply evolution, the liturgical year the rhythm of the calendar, the sacraments specially significant moments in the sacramental mystery of all physical existence. I think Kathleen Raine really does believe in Christianity as myth, as the fullest and most utterly satisfying version of the myth of the dying and rising god in primitive rural religion. I suspect Edith Sitwell has the same conviction. But in them it leads to deep

anxiety because they cannot see the god in the natural rhythm, or only sporadically and uncertainly. They strive to resurrect and reconstruct mythology to deepen and intensify their vision of resurrection, but it remains a strain to see in nature what the Christian sees in the light of the Pascal mystery.

Robert Graves, pleading in *The White Goddess* for the essential unity of all mythology, is obliged to distort his material, to break canons of objective scholarship. The Christian poet who seeks to show the shadows of redemptive life in many of the myths may indeed be selecting relevant material in the light of his own tradition, but he has no need to do violence to facts of history. On the contrary history lies at the centre of his myth, and for him all history has become symbolical without ceasing to be historical. He will select and group his detail, take liberties with order and arrangement, but the result is an interpretation, not a distortion of actuality. The pattern may be less perfectly balanced if the material is treated with more respect, but the acceptance of things as they are preserves the poet from the rhetoric of self-pity, whose hollow ring strikes a false note in any ear.

Some of to-day's poetry is still concerned with what man can do with himself in the world, with the discipline of his own intellectual and aesthetic attitudes whereby he can free himself from the pressure of painful outer realities. But in comparison with the 1930's this element seems relatively small, and I think it is residuary. The poets now are generally occupied, not only with man and woman and man and society, but with man, woman, the family, and society in relation to the life of nature, or with man in his solitariness confronting nature, nothingness, and (or) God.

What does this mean in relation to us on the frontier? First of all, I think it means that we have to look forward to an age which will be less emotionally occupied with social and political planning, whatever the actual achievements in this sphere may be. The next age, I believe, will

be more inclined to recognize the artistic elements in science, and the historical, anthropological, and psychological elements in art and poetry, and therefore to take artistic experience seriously as something that must be understood if we are to understand other sources of knowledge. In this country I think this must mean that despite immediate appearances to the contrary, more poetry is going to be read, not only heard on the wireless and seen on the stage. I am convinced that the potential reading public for poetry is increasing, though the costs of production make it very difficult to sell slender volumes of new verse. But even if poetry does not sell the poets will be important, so long as some of them are trying to communicate a sense of mythical and symbolic significance in their own personal spiritual situation to others who are trying to convey their sense of the relevance of history to the life of the soul. In fact they already are the growing point of the frontier, the point where the most intimate communication of basic attitudes between Christians and non-Christians is taking place. If we listen in on this conversation, we can discover what degree and kind of communication is possible.

GEORGE EVERY, S.S.M.

EDUCATION AS WORLD PROBLEM

"IT is pleasing to be able to note . . . that all world religions agree in certain fundamentals," write the Editors of the *Year Book of Education* for 1951, "and that the moral codes taught in different parts of the world have a common core of belief about what sort of conduct is right".¹ It is tempting to fancy that the different streams of human thought and belief are converging into one majestic tide of universal morality, and that "the way is open for a search for a common ground".²

Nothing but good can come from the removal of imaginary obstacles to co-operation and the discovery of all possible points of constructive agreement between different religions and philosophies. It is a mean spirit that aggravates trivial antagonisms; and the world could do with a great deal more of the magnanimity that can grasp fundamental unities and disregard superficial cleavages.

But, in the quest of unity, the wish may easily be father to the thought. No good purpose can be served by obscuring irreconcilable differences of principle; and, where fundamental cleavages are concerned, it can be disastrous to paper over the cracks. This essay is written in the belief that such irreconcilable cleavages unfortunately do exist, that they arise from that very duality of human nature which the Editors of the *Year Book* acknowledge, and that we ought to be realistically aware of them and their practical implications. I want in particular to discuss two fundamental issues which are closely connected.

One question on which moral philosophies must ultimately divide is whether the destiny of man is to be conceived as being contained within the process of history or as transcending the process of history. For secularists there is no supramundane reality. If reality is located in the

¹ *Year Book of Education* 1951, p. 22.

² *Ibid.*, p. 14.

social process, perfection can only mean the arrival at the right stage of historical development, the establishment of the right kind of social order. And there can be no criteria of right and wrong apart from the process of historical development itself; there can be no "judgment" of history, since there is no standpoint from which it can be judged.

In contrast with this view is the belief that the nature and destiny of man cannot be fully understood in terms of the external world of historical events. Man indeed belongs to the world of events, of change and decay; but he also belongs to an eternal world of the spirit, of which the mundane scene provides no adequate measure. In this view man's destiny is essentially personal; and the fulfilment of personality, though it necessarily involves fellowship with other persons, cannot be equated with social evolution. The power of the Spirit operates within the mundane order of things to transform systems and institutions. But no system or institution can be guaranteed to produce certain personal qualities nor certain personal relations. In other words, no system *per se* can make people good; but good people can redeem bad systems.

These two views are ultimately irreconcilable. Neither can be expressed in terms of the other, nor presented as a variety of the other. Each of us has to choose between them; and it will depend upon our choice whether we derive our principles of right and wrong from the supposed trends of historical development or judge those historical trends by our principles of right and wrong, whether, for example, we are prepared to accept the State as determining what is good and true or recognize an obligation in the last resort to stand for goodness and truth if need be against the State. The question at issue is in fact whether it is possible for "our Bill" to be "the only one in step". *Athanasius contra mundum* can have no meaning if the whole of reality is contained in the process of history.

The Editors of the *Year Book* are so anxious to demonstrate the convergence of points of view that they under-

estimate the gulf between those who regard reality as an inward, spiritual thing, only imperfectly manifested in the external world and those who project the whole of reality into the external world. Thus they write : " The Marxians accept the sequence of stages (from heteronomy to autonomy) *but interpret them in social terms . . .* Marxians contend that only social communities possess this right of free choice : the individual must submit and conform"¹). But this externalization of the soul of man by projecting it into the social process is not just *a* difference ; it is *all* the difference ! Again, when discussing the dual nature of man, the Editors note that, in Marxism, the struggle between good and evil is externalized into the class struggle, and they then observe : " The class war may thus be interpreted as the war between the two sides of man."² But this is just how it cannot be interpreted. For if it could, the two sides of man would still be there after the revolution as before, and the revolution would have accomplished nothing but to change the form in which man's perennial problems present themselves. There is no point in projecting the struggle between good and evil into the social process (as the class war or in any other guise) unless, by removing the conflict of good and evil from the human heart, we are enabled to postulate an *historical* solution of the problem of evil—i.e., the establishment of a perfect society. On that issue we must make up our minds one way or the other ; we cannot have it both ways. And, if we side with those who externalize the problem of evil, we must reckon with the criticism concisely put in these words of Alexander Miller's : " There is deadly danger for any philosophy or sociology or theology which sets the end of history within history itself. It can do so only by neglecting the gigantic, overshadowing, limiting fact of mortality and so throwing its whole perspective out, but it also involves the delusion that something *total* can be

¹ Ibid., p. 20. Italics mine.

² Ibid., p. 17.

built in an order of things which of its nature is transitory, transitional, and non-total, and that delusion breeds idolatrous and totalitarian claims."¹

The second fundamental issue on which there can be no compromise concerns the value we set upon human personality. If we agree with Victor Gollancz that "the central value—or, to put it another way, the value that includes all our other values—is respect for personality,"² then we are pledged to the doctrine that human beings are to be treated as ends, never used as means. If human beings as such are sacred, there are perhaps no limits to what one person may be morally called upon to suffer for others, but there certainly are limits to what the State or any human authority has a moral right to impose.

This question, of the value we place on human beings as such, is inseparable from the other question, of the dimensions in which human destiny is cast. For, if human personality is of infinite value, "salvation" must be individually of persons, not collectively of societies; and perfection cannot be conceived merely as a culmination of the historical process, for that implies an impersonal goal in the achievement of which generations of human beings would have been expended as so much material.

If the purpose of human life on earth is the making of persons, then (as Edward Wilson put it) what matters above all else is not circumstances but the spirit in which people meet circumstances—the creation, not of a particular social system, but of those qualities that can redeem whatever system exists. The real purpose of history does not lie in an eventual social millennium but is being fulfilled all the time in the power of suffering, the joy of fellowship and the splendour of creative imagination. Social change is a means, not the end. The making of persons, intimately involved with social and political change as it must be, is nevertheless

¹ *The Christian Significance of Karl Marx*, p. 84.

² *Our Threatened Values*, p. 9.

something to which social and political change is in the final analysis irrelevant.

If human beings are sacred, they are sacred whether they disapprove of the government or applaud it. All kinds of slavery, all kinds of exploitation, all kinds of tyranny are wrong. It is true that, if government is to exist at all and anarchy be prevented, some compulsion must be accepted as the price of order and security. But the right of the state to exercise compulsion is *minimal*. The rights of dissenters should be respected to the limits of public safety. The state, on this view, has no absolute authority. The state is not the source of right and wrong. The state is a trustee for values which it ought to interpret but does not create. The essence of democracy is not the counting of heads but the belief that Goodness and Truth stand above political expediency, individual self-interest, governments, dictators, you and me.

The other side of personal freedom is the obligation of personal choice. If the state has no right to dictate belief, or in any other way to treat human beings as means rather than ends, the individual on his side has no right to evade the duty of thinking and take refuge in blind conformity. There is no escape, for rational and moral beings, from the obligation of responsible decision.

If we believe in the infinite value of persons, and do not want to make a mockery of our belief, we must reckon with "the gigantic fact of mortality" and acknowledge that "there is not and cannot be any salvation in a world whose structure makes it liable to death".¹ We cannot look for the fulfilment of human destiny in the process of history. Nor can we locate our final norms within the process of history; we cannot attribute ultimate authority to the state or any other mundane power.² The only final authority

¹ Gabriel Marcel: *The Mystery of Being*. II. *Faith and Reality*, p. 180.

² The notion of an emergent absolute is an ingenious attempt to have it both ways, but it does not answer the objection that the generations expended in the build-up to the millennium are as sacred as the fortunate beneficiaries of the process.

we can recognize is that which the individual person affirms in his response to "the reality which surrounds us on all sides" and from which "we have the awful power systematically to withhold ourselves".¹ A person is free in so far as he decisively commits himself in response to that ultimate Reality from which his own life is a gift. To commit himself to anything else is death. And it is in proportion as he comes to appreciate his life as a gift, given back to him through his own act of acceptance, that the burden of moral obligation is transformed into the joy of spiritual liberation.

I have tried to show that the point of view which thinks of the purpose of human life in sociological terms is incompatible with a belief that human personality is sacred; that this belief commits us to a view of human destiny which transcends the dimensions of history and in which the evolution of different patterns of society cannot be of more than secondary importance. Between these points of view we must choose, and our choice will have its consequence in different approaches to moral education. There will be a different attitude towards authority and towards personal responsibility.

Fundamentally the difference is whether a human being can or cannot legitimately be relieved of his conscience. On the one side is a morality in which there is no escape from the ultimate responsibility of personal judgment; on the other a morality in which the private judgment is properly subjected to, or derived from, some kind of collective process. Putting that differently, in the one view membership of a community (nation, class or party) does not relieve the members from the duty to judge the community as well as to submit their own contributions to the judgment of others; while in the other view the members cannot be conceived as having any rights or duties, nor standards of judgment, apart from the community itself. The first view does not deny the legitimate authority of

¹ Marcel *Op. Cit.*, p. 187.

constituted governments, embodied thought and knowledge, social tradition ; but it affirms the individual and inescapable responsibility of every one of us in coming to terms with these things. The second view denies precisely this ultimate responsibility to a personal vision—or at least an intimation—of Truth beyond the State and beyond the procession of historical events, and by this denial creates a system of ant-heap morality in which courage, industry, obedience, and all the virtues have their place except independence of spirit.

Upon our choice between these views will depend the emphasis which in our education we lay upon conformity and indoctrination or upon individual responsibility and the cultivation of what may be called spiritual awareness—or, to put it crudely, whether we come down on the side of teaching people how to think or of teaching them what to think.

M. V. C. JEFFREYS.

REVIEWS

Leisure the Basis of Culture. By Josef Pieper. With an introduction by T. S. Eliot. Faber & Faber, 10s. 6d.

Throughout the modern world populations are to-day being exhorted to work and produce as though that were the supreme end of human life. Science itself is usually recommended less for economizing work than for enlarging its productivity, while leisure is planned and promoted mainly as a means to more work. Against these ideas and practices, which he regards as an inversion of the natural order of life, Dr. Pieper opposes the opposite thesis that man's highest faculties are dependent on his capacity for leisure. Himself a Catholic philosopher in the classical tradition and a thinker of original insight, he examines the mutual relations of work and leisure in the context of modern experience and demonstrates that the capacity for leisure is ultimately dependent upon Divine worship. This book appears at a time when a philosophy and theology of leisure is urgently required, and Dr. Pieper has supplied the need with what is probably the best essay upon Leisure yet written. The convincing clarity of his argument seems to be perfectly matched by the lucidity of Mr. Dru's translation.

Mediaeval Philosophy. By Frederick C. Coplestone (Home Study Series). Methuen, 7s. 6d.

There are at least two great spheres of modern controversy—those of the authority of science and of the political state—in which present conflicts can be much better understood if traced to their origins in mediaeval philosophy. For this understanding Fr. Coplestone's little handbook provides an excellent primer; it is readable by any intelligent layman, and is also an excellent guide to deeper study of the subject.

LETTERS TO THE EDITORS

CULTURE, RECREATION AND SERVICE

DEAR SIRS,

I should not wish to take up your space by prolonging this correspondence needlessly. Yet it ought not to be left where Mr. Jager would leave it, at a plea that he and Mrs. Jager may be "saved from the frustrations of slavery" (i.e. from household chores); and I want in all humility to urge upon him, and upon all who share his sense of frustration, the fourth point of my letter in your May issue, where I suggest regretfully that so many Christians do not take over into the dedication of their lives the dedication also of their daily work—however dull or exasperating that work may be. Such dedication lays hold on "the Spirit of life in Christ Jesus" which sets men free from the covetousness of freedom to do what one likes, so commonly cloaked under the term "frustration".

One sign of changing times and saner thinking would seem to be reflected in the growing number of priests who go into industry, in order to show workers that work dedicated is work released from frustration. And frustration seems to be most tormenting when pride creeps in to suggest that our job is not worth doing or that we, at any rate, deserve a better position. May I quote a few lines from Brother Lawrence, which have helped me to dedicate waiting at table, and washing up hundreds of plates, to His service?

"The time of business does not with me differ from the time of prayer; and in the noise and chatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament."

R. W. L. WISEMAN.

CHRISTIAN PUBLICITY

DEAR SIRs,

I must take advantage of a railway station wait to send you comments on Mr. Grubb's address on publicity as published in the current issue of *The Frontier*. I think its general emphasis is mistaken.

Mr. Grubb himself poses a proper question, "What shall we publicise?" But I think he goes astray in his answer to that question, and so in his paper as a whole. He says our Christian publicity should be "largely concerned with the acts and deeds of the Church", and even with "the full record of the acts and deeds of the Church". Surely such a concern if made a primary one would be disastrous. It would be little more than the Church blowing (even though with a specious reverence) its own trumpet. Mr. Grubb is nearer the truth when he says publicity should involve "divulcation of the acts of God that flow from obedience to the prophetic word"; he does there bring God into the picture. Surely the truth is that God, not man, should be in the centre of the picture, and that the Church's message should be of what He has done, is doing and is to do. Incidentally that is, I should suggest, the content of true prophecy which Mr. Grubb would like to hear.

I should like Mr. Grubb to say more on using the modern techniques to publicise the Church's message, not on why those techniques are unsuited to publicising something which we are not particularly concerned with.

ANTHONY SPURR.

Mr. Kenneth Grubb writes—

"Men see what men do, and must be convinced that God thus works. The 'Acts' are called 'The Acts of the Apostles', although they are the acts of the Holy Spirit."

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